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HISTORY OF THE JEWS.]

CHAPTER I.

Abram the Father of the Faithful.

Two thousand years had elapsed since the creation, and three hundred and fifty years had passed away since the deluge, when Abram, the son of Terah, was born at Ur of the Chaldees, a part of Mesopotamia, situated at the northeast of the region which lies above the confluence of the Tigris and Euphrates, and which became afterwards the seat of the great Babylonian monarchy. Terah was engaged in a pastoral life, and had three sons : one of them was Haran, who died at an early age, leaving a son named Lot ; another was Nahor, who married Milcah, the daughter of Haran ; and the other, Abram, who married Sarai, the daughter of his father Terah, but not the daughter of his mother.

That region was first inhabited and peopled by the descendants of Shem, in the time of Arphaxad ; but whatever might have been the degree of knowledge of the true God that once prevailed, that knowledge was so far lost, that when Abram appeared on the stage of life, Ur was inhabited by idolaters ; and it has been said that his father Terah was a maker of images, which, after his name, were called Teraphim.

In the spacious level plains of Chaldea, in a climate in which the nights are cool and serene, it is quite natural to suppose that a pastoral people would contemplate the heavenly bodies with attention ; and as the notion of a superintending power has existed in the minds of men in every place and in every age, it is not surprising that such a people, being rude and untutored, should have sunk into worshipers of the host of heaven. Such appears to have been the case at Chaldea, and to the inhabitants of that country are generally ascribed the first rudiments of astronomy. Tradition tells us that it was while contem-

plating the heavenly bodies that Abram became convinced that none of these could be entitled to his supreme regard. Whether it was really by this or by what other means that Abram was converted, we know not with certainty; but at the age of about 70 years we find him standing alone in a tribe and family of idolaters, as a worshiper of Jehovah, the one true God; and this indeed he probably was at an earlier date, although that date is not given to us.

While Abram dwelt at Ur of the Chaldees in Mesopotamia, the God of glory appeared to him, and said to him, "Depart from thy land and from thy kindred, and come into the land (or rather a land) which I will show thee." In obedience to this command, Abram left the land of the Chaldees and went to Haran, (a flat barren district lying west of Ur,) accompanied by his father, his wife, and his nephew Lot. At this place Terah died. Again God called unto Abram, saying, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee;" and to this call was added the divine promise that he should become a great nation, be eminently blessed, and be a peculiar object of the care of the Almighty. To this call the holy man paid implicit obedience; he believed God, and went forth, not knowing whither he went; and under divine guidance pursued his way until he arrived at Canaan, the land which God then gave to his posterity. To that posterity the first allusion was made in the promise that he should be made a great nation; and that promise the great progenitor of the Jews believed, although he then had no child. In this journey he was accompanied by his wife, his nephew, and his servants, and possibly by some whom he had been the means of converting to the knowledge of the true God in Haran—of all of whom he was the acknowledged chief. After arriving at Canaan, and spending some time there, the occurrence of a famine rendered it necessary for him to go for a time to Egypt. While there, the beauty of Sarai engaged the attention of the monarch, who, not knowing of her being the wife of Abram, placed her in his harem. But, during the time she was required to undergo certain purifications, according to the eastern practice, before she could be introduced to the king's presence, God visited the monarch with such proofs of divine displeasure as occasioned inquiry into the cause, and led to the restoration of the fair Mesopotamian wife to her husband uninjured. He had feared lest the superiority of her charms to those of the swarthy Egyptians should induce the monarch to kill him, that he might himself possess her. As, therefore, she was by birth his step-sister, he had deemed it prudent to call her sister, rather than wife. Upon the restoration of his wife, being required to depart, he returned to Canaan with large possessions—sheep and oxen, and he-asses, and men-servants, and maid-servants,

and she-asses and camels," where, having encamped at his former station, he offered sacrifice to God in acknowledgment for his safe return from Egypt.

To preserve the Jewish race unmingled, was, when viewed in connection with God's purposes in raising it up, a matter of great importance ; and hence we see that various events occurred, providentially, to effect this purpose—one of them occurred at this time. A dispute arose between the herdsmen of Abram and Lot, which led to an entire, though friendly, separation. The meek and amiable Abram liberally offered to Lot the choice of the land he would possess, and the nephew, influenced rather by the beauty of the land than by the moral character of his future neighbors, chose him the plain of Jordan, the land of Sodom, the inhabitants of which were exceedingly wicked. And now again is renewed the promise of posterity numerous as the dust of the earth ; these are to descend from the yet childless Abram, who is commanded to look in every direction, and regard all the land he can see as given to him and to his seed for ever, and to arise and walk through it in the length and in the breadth of it. Immediately after this Abram removed his encampment to Mamre, which is in Hebron, and Lot occupied a fine country, but dwelt among wicked men, and found that in such society neither his person nor his property was secure. A confederacy of four kings came up against Sodom and its neighborhood, and Lot being there, his property was seized and himself taken prisoner. Intelligence of this event being carried to Abram, he immediately armed three hundred and eighteen of his own servants, and by a daring exploit in the night, he defeated the conquerors, regained the prisoners, and recovered the booty. The valor displayed by him gained the admiration of the neighboring chieftains, one of whom, Melchizedek, the king of Salem, who was, like Abram, a worshiper of Jehovah, and, like most of the monarchs of the early oriental tribes, both king and priest, came forth, and meeting Abram returning from the slaughter of the kings, blessed him in the name of the Lord as the deliverer of his country from foreign invaders, and refreshed his troops with bread and wine. Abram devoutly offered a tenth of the spoil to the Lord, and while he thus rivaled Melchizedek in piety, he rivaled the king of Sodom in generosity, for that king having offered him all the spoil, he refused to retain even as much as a shoe-latchet for his own use.

Abram returned with honor, but he returned to a barren wife ; he had the promise of numerous descent, but since it was given to him, year after year had passed away without his becoming a father. Abram was a man designed of heaven to be the most conspicuous among believers ; his faith, therefore, was exercised by delay. He was the chief of a powerful clan, and having no offspring, Eliezer, of Damascus,

who held the next rank to him, might have expected to succeed him in the chieftainship ; but, while Abram pondered over these things, and inquired of the Lord how, under such circumstances, the promise was to be fulfilled, and whether Eliezer was indeed to be his heir, he heard the voice of God calling to him, bidding him not to fear, assuring him that not Eliezer should succeed him, but one of whom he should be the father should be born, and telling him to go forth and count the stars, if possible, since innumerable, like them, should be his posterity. The venerable Abram was satisfied such would be the case, although he saw not how. " He believed in the Lord, and he counted it to him for righteousness." The promise was farther ratified by a covenant entered into in that solemn manner, which for a long time was observed in various nations when entering into federal compact. A sacrifice was offered, the victims exactly divided, and the contracting parties passed between the two halves, which lay opposite to each other. Thus Abram divided a heifer, a she-goat and a ram, each three years old, which, with a turtle dove and a young pigeon, he offered in sacrifice. These he watched until evening, lest the birds of prey should descend upon them. As the sun declined, an unusual darkness occurred, and a deep sleep fell upon him. The voice of the Almighty then announced to him, as the destiny of his posterity, that they should endure servitude in a foreign land for 400 years, and that then the Lord would judge their oppressors, and afterwards bring them into liberty with great substance, and that their landed possessions should extend from the Red Sea to the Euphrates ; and this covenant was solemnly ratified by a great smoke, as of a furnace, (emblematical of their deep affliction,) and a burning lamp (emblematical of the divine presence) passing between the divided sacrifice.

Hitherto the promise had been that Abram should be a father, but no mention had been made as to who should be the mother ; and according to a well known eastern practice, still prevailing in various places, and particularly in China, that the wife may substitute her hand-maid in her place and be regarded as the lawful mother of the offspring, Sarai gave Abram her hand-maid Hagar, by whom she had a son, to whom the name of Ishmael was given, according to a divine intimation made to Hagar before his birth, when, being treated unkindly by Sarai, she fled from her presence. He was the first child whose name was given from heaven before his birth. To his mother was, at the same time, given direction that she should return to her mistress, and a promise that her child should become the father of an innumerable multitude ; he was also described as a wild man, whose hand would be against every man, and every man's hand against him : but who should, notwithstanding this, dwell in the presence of all his

brethren. From him have since descended the Ishmaelites, the Bedouins, and the wandering Arabs, whose subjection has been attempted by Abyssinians, Persians, Egyptians and Turks, but unsuccessfully. Sesostris, Cyrus, Pompey and Trajan, all endeavored to conquer Arabia, but could not: and, from the beginning to the present day, they have preserved their independence; for God has preserved and still preserves them as a lasting monument of his divine care, and as an incontestable argument of the truth of divine revelation.

Abram was now eighty-six years old, and the father of a son to whom large promises were made; but still, this was not the son so often promised to him. Thirteen years more passed away. Abram was ninety-nine years of age, and Sarai, ten years younger, had, according to the indications of nature, long regarded it as impossible that she should ever bear a child, when the surprising intimation was given from heaven that Sarai, the barren, and now, in respect to child-bearing, "as good as dead," should indeed be the mother of nations and of the kings of people. Pleasing as was this intelligence, still the parental regard of Abram for the son he then had, and his solicitude for his prosperity, cannot be regarded as otherwise than peculiarly interesting. The father's exclamation was, "O that Ishmael may live before thee!" Nor did the Almighty suppress this solicitude, but renewed his promises concerning Ishmael, adding that he should beget twelve princes, and should become a mighty nation. Yet while Ishmael was to be thus blessed, the posterity intended in the oft repeated promise was to run in the line of the yet unborn son of Sarai, to whom the Almighty now appointed the name of Isaac, as that by which he should be called. At this time it was that God gave commandment that all the males of the family of Abram should be circumcised. Such was the ignorance of the true God that then prevailed in the world, that we know not that any tribe of people lived on the face of the earth who worshiped him, excepting that of Abram. It was the divine purpose that in this family Jehovah should continually be regarded as the one only living and true God, and therefore he instituted this rite as "a seal of the righteousness of the faith which Abram had, yet being uncircumcised," and as a sign by which that righteousness of his faith should be signified to his posterity, that they might see the connection of faith in the true God with the enjoyment of the promised blessings. Hence we find that Abram was himself circumcised forthwith, together with his son Ishmael, and all the males born in his house; and hence it is that circumcision was afterwards practiced not only by the Israelites, but by the various nations that sprang from Abram.*

* Respecting the nature and design of circumcision more will be said in a future number, under the article "Jewish Antiquities."

At the same time, also, God was pleased to alter the name of *Abram* to *Abraham*, and the name of *Sarai* to *Sarah*, thus adding to each the letter *Hay*, which twice occurs in his own essential name, *Jehovah*. Thus the name of the patriarch was enlarged in its meaning, from a high father to the father of a multitude ; and that of his wife, from a princess to a mother of nations.

About this time, as Abraham was sitting at the door of his tent, on the plains of Mamre, there appeared to him three persons, whom he with true Arabian hospitality welcomed to his tent, and entertained. The chief of these was no other than Jehovah, the Angel of the Covenant,* and he then renewed the promise that Sarah should bear a son, a promise which the aged woman received with laughter. As they departed to go towards the plain of Jordan, the same divine Being made known to Abraham, who accompanied them, that immediate ruin was impending over the licentious cities of the plain because of their grievous wickedness. It was there that Lot lived, and there was all his substance. The compassionate feelings of Abraham were aroused ; he was permitted to expostulate against the indiscriminate ruin of the righteous with the wicked ; and the assurance was given him that, if fifty, if forty-five, if forty, if thirty, if twenty, nay, if only ten righteous persons were found in Sodom, the city should be spared. But there was not even the lowest number. Two of the heavenly visitants, who were angels, went to the habitation of Lot ; and the outrage attempted against them, and the violation of the most sacred laws of hospitality, notwithstanding the expostulations of Lot and the most revolting expedient he proposed in order to appease them, fully establish the fact that their wickedness was enormous and their condemnation just. Lot and his family were warned to depart forthwith, that they might avoid the coming destruction. The angels hastened their departure, yet none but Lot, his wife, and his two daughters, consented to go forth with the celestial guides ; and these were commanded, on pain of destruction, not to look back, but to escape for their lives. The wife of Lot disobeyed, she looked behind her, and was immediately turned into a pillar of salt, which continued so long that Josephus, who lived nineteen centuries afterwards, declares that he himself had seen it. Meanwhile fire from heaven fell on Sodom, Gomorrah, Admah, and Zeboim, four cities of the plain, and all alike wicked, and destroyed them all ! That beautiful plain, described as once like the garden of the Lord, became a noisome lake, still known as lake Asphaltites, over which unwholesome fogs continually hang, and its stagnant surface is broken by clots of asphaltus. Malte-Brun, a distinguished modern

* Concerning this Angel and his frequent appearances, see "Joseph and Benjamin," vol. ii. pp. 155-180.

geographer, tells us that "the bituminous and sulphurous water of lake Asphaltites, the lavas and pumice still thrown out on its banks, and the warm baths of Tabarieh, show that the valley has been the theatre of a fire not yet extinguished. Volumes of smoke are often observed to escape from lake Asphaltites, and new crevices are formed on its margin."

Lot went forth to Zoar with only his two daughters; he had chosen to live in the valley on account of the peculiar worldly advantages it presented, but now he was taught by experience that while the blessing of the Lord had made Abraham rich, he, while seeking to be rich by a less pious policy, had fallen into a snare and lost his wife and his wealth. Zoar was a small place, saved from destruction for the present at the solicitation of Lot, and probably Lot found its inhabitants as wicked as his late neighbors; with them his daughters could not innocently unite in marriage; they saw but one way to preserve their family from becoming extinct; that one way was probably of so dubious a character in their estimation, that they feared to propose it to their widowed father; but supposing that there was not a husband for them on the earth, they acted on the much-practiced but erroneous policy that the end may sanctify the means, and resorted to an expedient which resulted in each of them bearing a son to their unconscious father. The tribes of Ammon and Moab, so often named in the sacred Scriptures, were the fruits of this incestuous intercourse.

We may well suppose that for Abraham to continue so near as he had been for a long time past to the now fetid plain, which had proved so painfully eventful to his nephew, was no longer pleasant, and therefore we are not surprised to find that he broke up his encampment and removed towards the south, to a station between Kadesh and Shur, sojourning for a time at Gerar. In this journey, Abraham, fearing there was no fear of God in the place, pursued his former policy of calling Sarah his sister. She was now advanced in life, but still possessed attractions that engaged the attentions of Abimelech, the king of the place, who would willingly have formed an alliance with so powerful a chief as Abraham, by taking his sister as a secondary wife—a station which was not then deemed dishonorable. But the Lord made known to the king that Sarah was a wife, and immediately he returned her to her husband uninjured, and made him large presents.

According to the promise of God, and through his peculiar providence, Isaac was at length born. The faith of his father had been long exercised; for this son had been promised twenty-five years before his birth; but his faith had not failed; and now it was so far realized that the infant cry of the promised heir—the child from whom innumerable hosts should descend—already cheered the tent of the

heretofore barren Sarah, now ninety-years of age, and her husband a hundred!

Divine Providence soon permitted another event to occur which tended to preserve the chosen family from mingling with other families, and to keep altogether distinct the offspring of the bondwoman from the offspring of the free and lawful wife. The son of Hagar offended Sarah by some unsuitable demeanor, and Sarah in consequence insisted that both the mother and Ishmael should go forth to seek their fortune in some other district. At first, affection for Ishmael induced Abraham to object; but the Lord having bidden him to consent, he immediately did so, and dismissed them with such provision as he supposed their case required. Before however they obtained any settled habitation, they found themselves in the wilderness, distressed for water; and this distress became so great, that although Ishmael was then probably more than sixteen years of age, he was unable to proceed; and, sinking to the earth, his afflicted mother laid him under a shrub, to protect him as much as possible from the heat of the sun, and then retired to some distance that she might not witness his death. Here she lifted up her voice and wept: but the eye of the Almighty saw her, and his ear listened to her cry: he called to her from heaven, and spake to her words of comfort; and immediately she saw a well of water, in drinking of which her son revived, and they pursued their way in health and safety.

We know not of any thing very particular transpiring from this time until Isaac had attained to manhood, when an event took place, in the progress of which Abraham manifested unhesitating faith and uncompromising obedience; it was an event which confirms to every reflecting mind the propriety of the appellation which has become identified with his name—"the father of the faithful." Isaac had grown up beneath his father's eye, possessed of an amiable disposition, truly pious and obedient. He was the child of promise; God had declared that he would make of him a great nation; and in his life were wrapped up the fulfillment of this promise, and the realization of hopes which had been long cherished, which involved the faithfulness of the Almighty, and which laid hold of honors and benefits most splendid in their character and immeasurable in their extent. Yet all-important as the life of Isaac appeared to be, Abraham was commanded to destroy that life; and this he was to do with deliberation, and without conferring with flesh and blood. He was to travel from Beersheba to a mountain 42 miles off, taking with him two servants, his only begotten and much beloved son Isaac as a victim, beside the fire and the wood. On the third day of their journeying they arrived within sight of the mountain: Abraham then took his Isaac to the summit, that he

might there, in obedience to the divine command, pour out the life so all-important ; there divide, and cut to pieces, and burn the body of him, in expecting whose birth and watching over whose early years he had been employed more than half a century ! It was a stern command : it placed entire confidence in God, in direct opposition to all those powerful natural feelings which the most sensitive experience. But the faith of Abraham triumphed ! The holy son, not less willing to obey the will of heaven than was his father, carried up the hill the wood to be employed in his own immolation, and yielded himself to die ! Isaac was laid upon the altar : the father presented the knife to the willing heart of his son : but here his hand was arrested. God's purpose had been accomplished. Abraham's faith had been tried, but it had not wavered. He, at first, received Isaac as from the dead, miraculously given, contrary to the order of nature : and now he knew that God was able to raise up that son from the dead if he were permitted to slay him ; nor did he doubt but that, however opposing present appearances might be, the Lord would remember and fulfill his promise. The worshipers of Moloch, the degraded subjects of a dark and sanguinary superstition, have offered their first-born in sacrifice, supposing that by their own consequent mental suffering they should atone for their guilt, or conciliate the favor of their imaginary god : but they that offered acceptable sacrifices to Jehovah offered them not as expiatory or propitiatory in themselves, but as typical of the One only sacrifice which could put away sin. And thus it was that Abraham proceeded to offer that eminent type, his only begotten son, who willingly carried the wood up the same mountain which Jesus ascended in the fullness of time, bearing his cross. The two cases have many points of resemblance, but there was this difference : the death of Isaac was not necessary, therefore he was spared : the sins of men could only be put away by the sacrifice of Christ, therefore he suffered. A substitute sufficed for Isaac, but Jesus was himself a substitute, and the only one heaven could accept ; no one therefore could stand in his stead.

Very shortly after this event Abraham was called upon to yield up his beloved Sarah, who, having lived to the age of 127 years, died at Kirjath-arba. In these distant ages every independent tribe had its own particular burying-place, very commonly a large cave hewn out of a rock. The ties of relationship thus extended to the grave ; and as one after another died, and was laid in the family sepulchre, he was truly said to "be gathered to his fathers." But Abraham was the founder of a new race, and was unprovided with a burying-place. The land all around was given him by the Almighty, to be possessed by his unborn descendants ; but he himself was a sojourner, and possessed no spot sufficient even for a grave. He therefore applied

to the sons of Heth, and they offered the peculiar privilege of using their burial-place to the rich and popular stranger; but God would have the Hebrew to be a distinct family both in life and in death; Abraham refused the kind offer, and purchased, for four hundred pieces of silver, a field called Machpelah, surrounded by trees, in which stood a rock suitable to his purpose. This he set apart as his family cemetery, and here he buried his beloved Sarah.

The preservation of the Mesopotamian stock unmingled led soon afterwards to the employment of particular attention in providing a wife for Isaac. To the charge of obtaining her the eldest servant of the house was deputed by the patriarch, who caused him solemnly to swear to bring his son no wife from amongst the surrounding Canaanites, but to procure one from amongst the relations of Abraham in Paran. The faithful servant proceeded on his mission, having with him ten camels and such presents as suited the dignity of his master. When he had arrived at the old encampment, he rested near the well, and there, with pious and interesting simplicity, prayed that the Lord would choose a wife for Isaac, and indicate that choice in a particular manner. His prayer was heard; Rebecca, a daughter of Bethuel, and grand-daughter of Nahor, Abraham's brother, soon appeared according to the Divine indication he had requested. The servant and his mission were received with favor by her friends; and shortly afterwards, while Isaac was meditating in the fields at eventide, he saw the party returning; and when he had received his bride, he put her into possession of the tent lately occupied by Sarah, and which belonged to the principal wife of the head of the tribe.

After this, Abraham married Keturah, by whom he had children, who were sent into the east country, and whose descendants are often named in Scripture, but as they were not of the line in which the Israelites descended, they do not belong to Jewish history.

At length Abraham died, and was buried by Isaac and Ishmael, who united in the filial duty of placing the corpse of their venerable sire by that of Sarah in the family cave of Machpelah. Although his faith was long tried before his Isaac was born, yet he lived to see him seventy-five years of age and the father of children. His age extended to 175 years—and his memory is blessed. He was the founder of the Jewish race: a man of strong faith, exalted piety, and familiar intercourse with God. Nor was he satisfied to serve God himself without employing his influence to induce his family to do likewise:—"I know him," said Jehovah, "that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken by him."

Origin, Dispersion and future Restoration of the Ten Tribes.**PART I. ORIGIN AND HISTORY TO THE DISPERSION.**

The circumstances which gave rise to the separation of the twelve tribes of the house of Israel into two nations have been already alluded to in the introduction. It has been well said, "Happy is the people whose God is Jehovah!" but this has never been the happiness of the Ten Tribes, as a people, from the time they became a distinct nation. They subjected religion to worldly policy, and it involved them in wickedness; they were reprov'd, chastised and warned, yet they still pursued the same course, and then were driven far away to the four winds of heaven!

In the code of laws given to the twelve tribes of Israel we find the whole people regarded as one nation, and, with respect to religious worship, the law was so constructed as to render perpetual union convenient and important. One place was to be set apart above all others: there the ark was to be kept, and there the Shechinah dwelt between the cherubim; there was to be the altar, and there alone were sacrifices to be offered: it was there that the priests of the Lord were to attend in their courses, and there all Israel was to assemble before the Lord three times every year. Thus the national faith was calculated to call into action the feelings of brotherhood and to operate as a bond of union; and on the other hand, whatever tended to disturb the harmony of the nation and to produce a decrease of friendly feeling, was injurious to the vital interests of the nation, since it rendered the meetings at the great feasts unpleasant; and thus presented an inducement to neglect those meetings and disregard those services which the Lord has appointed. In their history, indeed, we have this great truth illustrated, there can be no religious prosperity without brotherly love: and inasmuch as they were, in a national capacity, a theocracy, subject to the Almighty as their King, their national prosperity was inseparable from and always regulated by their religious prosperity. During the days of Moses and Joshua there was nothing particularly calculated to divide the tribes, but much to unite them. In the conquest of Palestine they were continually taught by precept, and also by divine providences, that religion was union, and union strength. After they possessed the promised land, their intercourse with the remaining inhabitants led to idolatry; idolatry to neglect of the periodical appearings before the Lord; this to alienation of feeling and separate interests of tribes; this to the devastation of those tribes most exposed to the Amalekites and Philistines; this to the impoverishment and continual danger of the more central tribes; and this to general anarchy, weakness, and poverty. To this state had departure from their duty to God brought

them when they became a monarchy. Saul reigned forty years, and though the latter part of his reign was a season of distress and division, yet the twelve tribes remained united. David for seven years and six months was received as king of the tribe of Judah only, all the other tribes cleaving to Ishbosheth; but at the end of that time all Israel received him, and he was the best monarch that ever reigned over them, either unitedly or separately. He conquered Jerusalem; and having made it the royal city, brought the tabernacle and ark into it, and God was pleased "to put his name there:"—it was the central point of religious worship. Having completed forty years' reign, by governing the entire nation 33 years, he was succeeded by Solomon, who ascended the throne of a victorious, triumphant, united, and wealthy people, in the enjoyment of such wisdom as had never before been given to any human being, and regarded with dread by ancient foes, and with admiration by the great and powerful of the earth, who coveted alliance with him, and deemed it an honor to increase the riches of his overflowing coffers. To render more stable and august the religious services of his country and also the Hebrew government, he built not only splendid palaces for himself, but a temple as an earthly palace for Jehovah, his God. From that time Jerusalem became the only place of national religious concourse, and the law had made no provision for any other, nor could its spirit tolerate any other.

But the bright and glorious morning of Solomon's reign was followed by a gloomy and fearful evening! Whilst he left in the shade the splendor, wealth, and power of other eastern nations, he exceeded them also in the extent and beauty of his harem. The love of women weaned him from his love to God; he connived at, and even participated in their idolatries; which defection from his allegiance to the Almighty, he was informed by a prophet, would be punished by ten of the tribes seceding from the national union, and that this would be in the days of his successor. The same prophet also promised to Jeroboam the son of Nebat, a bold and enterprising officer, that he should be king of the ten tribes, and that, if he conducted the government righteously, doing the will of God, the kingdom should descend to his posterity. This enraged Solomon against Jeroboam, and rendered it necessary for him to escape and obtain protection in Egypt until the death of Solomon, which took place after he had reigned forty years.

In the early part of Solomon's reign he made strangers provide labor and funds for the great works he undertook, but in the latter part of his reign he pursued a different policy, and laid heavy burdens on his people. These they were unwilling any longer to bear, and

therefore, when Rehoboam the son of Solomon met the people at Shechem in order to be made king, Jeroboam, at the head of an immense multitude, required that he should promise a redress of their grievances. The demand was just and reasonable; the old counsellors advised that it should be granted, but Rehoboam preferred following the advice of some young and inexperienced associates, and therefore, in the language of eastern despotism and overbearing tyranny, told the complainants that he would oppress them far more than his father had done, and that the offences which had hitherto been chastised with whips, should henceforward be punished with instruments called scorpions, severe whips, the lashes of which were pointed with iron, and sank into and tore the flesh. This cruel and impolitic reply was designed to intimidate, but it had a contrary effect: "What inheritance have we in David?—to your tents, O Israel!" was the immediate exclamation: and from that day all the tribes of Israel, excepting the powerful tribe of Judah and the weak neighboring tribe of Benjamin, revolted from the house of David and became a distinct nation. Judah and Benjamin constituted the kingdom of Judah, or of the Jews, and remained under the government of the house of David. The other ten tribes constituted the kingdom of Israel, frequently in Scripture called Ephraim, on account of the importance of that tribe.

From this event, which occurred A. M. 3029, B. C. 975, is to be dated the erection of the kingdom of Israel. Jeroboam was immediately made king, as had been predicted by the prophet. Rehoboam made arrangements to punish and subdue the revolters, but God sent to him, by a prophet, commanding him to abstain.

Although the people were now divided into two nations, it still remained the duty of both nations to meet three times every year before the Lord at Jerusalem, and, had the king of Israel and his people been inheritors of the faith of their father Abraham, they would not have hesitated, but would have proceeded in the course of righteousness, and depended for protection and a good result upon the object of their worship. The faith of the kingdom of Israel was here put to the test: it failed, and all the subsequent wretchedness of that kingdom was the consequence.

Jeroboam was a wicked man; and having no confidence in God he concluded that it would be impolitic to allow the people to go up to Jerusalem; for that it would alienate their minds from him and endanger the stability of his throne. Yet to prohibit attendance at Jerusalem, without providing some mode of worship, would have aroused suspicion and created uneasiness. He therefore set up a new form of worship; as they were not to visit the temple, he built another place called "a temple of temples," or "house of high places:" as

the Levites were not disposed to abandon the temple at Jerusalem, he made priests who were not of that tribe, and without respect to moral worth, for they were "the lowest of the people;" their feasts and ceremonies as appointed by him were to have some resemblance to, and yet really to differ from the temple service: and lest they should inquire "where is the Lord?" he set up two calves of gold, in imitation of idols worshiped by the Egyptians, and said, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt!" These calves (or oxen) he placed one at Dan and the other at Bethel, so as to accommodate both his northern and southern subjects. It has been asserted that these were not strictly speaking idols, for that, although the people bowed before them, they really worshiped Jehovah, and regarded the calves merely as symbols. Such a subterfuge for idolatry has, we know, been resorted to in times more modern, and by people pretending to Christianity: and it is not impossible but that Jeroboam may have been the real author of such a pretext; yet, whether he were so or not, it is incontrovertible that the act was a positive and daring violation of the divine law, "Thou shalt not make unto thee any graven image, nor the likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth: thou shalt not bow down to them nor serve them." Images were made: they did bow down to them and worship them, and this became a prevalent and ruinous sin in Israel.

This wicked commencement of the reign of Jeroboam did not escape Divine notice. A man of God, from Judah, went, and seeing the king standing by an altar performing the priest's office, declared in the name of the Lord, that there should be born one to the house of David, whose name should be Josiah, and that he should burn upon that altar the priests who had there offered incense, and the bones of men; a remarkable and explicit prediction, which we find, from 2 Kings, chapter 23, v. 15-20, was literally and exactly fulfilled by King Josiah, 350 years afterwards. To show him the power of God, to remove all doubts from his mind as to the admonition he received being from God, and thus to remove all pretext for persevering in sin, miracles were wrought upon his person, and in his presence; but still he continued "to sin, and to make Israel to sin." He set at naught the true God, and bowed down to golden calves; yet being anxious for the recovery of his son, who was sick, he sent his wife in disguise to a prophet of Jehovah to ask for the recovery of the child. The prophet at once recognized her, told her her errand—that the child would die as soon as she returned, and all the race of Jeroboam be exterminated. The fatal prophecy was fulfilled: the king survived his child three years, having reigned 22 years. His wicked son

Nadab succeeded him, and after reigning two years was killed by Baasha, who filled the throne 24 years. The crimes of this king were great; the calves were still worshiped, and he built a city to prevent those who would have done it from going up to Jerusalem. A prophet was therefore sent to him with the divine intimation that his family also should become extinct. He was succeeded by Elah, who reigned two years, and was then, while drinking to excess, killed by Imri, one of his captains, who usurped the government, destroyed the house of Baasha, reigned 7 days, and then, being overcome by Omri, set fire to the royal palace at Tirzah and perished in its ruins. There were now two aspirants to the throne, Omri and Tibni: Omri obtained it, and reigned 12 years. About the middle of this time he purchased a hill, upon which he built the city of Samaria, to which he removed his court, and from that time it was the metropolis of the kingdom of Israel. His wickedness exceeded that of his predecessors, and yet it was exceeded by that of Ahab, his son and successor, in whose reign the apostasy of the ten tribes and their kings appears to have reached its height. This prince married Jezebel, daughter of the king of Sidon—a woman who was fierce and implacable in her disposition, and capable of every vice. Idolatry was patronized by her; the worship of Baal (the sun) introduced as the national religion, and his temples consecrated and publicly used. Fierce persecution against the religion of Jehovah succeeded, and the prophets of the Lord were sought out and put to death: one hundred of them were concealed in caves by Obadiah, and thus escaped. After this, God raised up the prophet Elijah to denounce this awful apostasy, to brave the impious monarch, to stand forth as the champion of the ancient religion of his country, and to triumph.

This eminent prophet boldly approached Ahab, and by the same act proved his divine mission, and was the means of punishing the sins of the nation. "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years but according to my word," was his intrepid denunciation. The dearth came on, and famine overspread the land; but by Divine direction the prophet retired to the side of a brook, and God caused ravens to bring him meat twice every day. At length this brook, with all the rivers, fountains and wells, dried up; then the prophet was sent to a poor widow, whom he found just about to prepare the last morsel for herself and son, and then die. Elijah assured her that her meal and oil should not decrease; but she must first prepare a cake for him: she trusted in God, and the promise was fulfilled. Not only was she rewarded by the miraculous repletion of her slender provision, so that it did not waste, but, upon the death of her son, he was miraculously restored to life. The dearth continued three years and a half, and the enraged mon-

arch caused diligent search to be made for the prophet, that he might put him to death, but could not find him. At length Elijah sent a message to the king announcing his intention to appear before him. Then, as one who felt the goodness of his cause, he reproached the king for his impiety, and demanded that the truth of the two religions should be put to the test of a public and splendid miracle. The proposal was, that the 450 priests of the sun should prepare their sacrifice and place it upon an altar, without fire under; that he would do likewise; and that he that answered prayer by sending fire to consume the sacrifice should be God. The people who heard the proposal applauded its propriety, and the king was constrained to assent. The place where this important matter was to be decided was the summit of Mount Carmel, a spot from whence the extensive valleys, once fertile, and now barren, on the one side, and the vast ocean on the other, were to be seen. Here, on the one hand, stood 450 priests of Baal, on the other, Elijah stood alone. The people were assembled, and looked on with anxious expectation of the issue. The priests of the sun first prepared their altar and their victim, and then, as their god arose above the hills, offered him the smoke of sweet incense, and in loud cries invoked his power: but the sun marched on his way and neither heard nor regarded—he attained the meridian: their cries became frantic, and with knives and lances they cut themselves: the sun regarded them not: they danced wildly, and the prophet ironically bade them to call louder and awake Baal from his slumbers or recall him from the chase: still their god pursued his course, and at length sunk into the west, leaving their prayers unanswered and their sacrifice unkindled. Their god had forsaken them, and now their only hope was that Elijah's God would be equally regardless.

Elijah now raised a simple altar of twelve stones, and laid his victim upon it; and to show that there was no fire, he poured water in such abundance as to overflow the trench made around the altar. At the time appointed for offering the evening sacrifice, he addressed the God of his fathers, praying him to show forth his power, and to turn the hearts of the people: in an instant the flame descended from heaven, the sacrifice, the wood, and even the altar of stone were all consumed by the heavenly fire, and the water evaporated. The arm of the Lord was thus made bare, and the multitude proclaimed Jehovah to be God. The Divine law required that false prophets should be put to death; the 450 priests of Baal stood convicted. Elijah, therefore, as the messenger of heaven, demanded that the law should be executed, and as the astonished and mortified king was too much confounded to interpose, the whole 450 deceivers were immediately slain. The curse was now removed from the land, and abundant showers fell immediately to refresh the long parched earth.

JEWISH ANTIQUITIES.*

CHAPTER I.

OF THE FORM OF THE HEBREW COMMONWEALTH.

The ancient state and form of the Hebrew Government may be distinguished into patriarchal and special. The patriarchal universally prevailed in the first ages. By special, we mean the government peculiar to the people of Israel, from the time of their entrance into Egypt to the end of their polity.

Of the Patriarchal Form of Government.

1. The patriarchal form (so called from *Patria*, *familia*, and *archon*, *princeps*) is defined by Godwin to consist, in "the fathers of families, and their first-born after them, exercising all kinds of ecclesiastical and civil authority in their respective households: blessing, cursing, casting out of doors, disinheriting, and punishing with death."

It would be natural to suppose that Adam, the father of all mankind, would be considered as supreme amongst them, and have special honor paid him as long as he lived; and that when his posterity separated into distinct families and tribes, their respective fathers would be acknowledged by them as their princes. For as they could not, in any tolerable manner, live together without some kind of government, and no government can subsist without some head in whom the executive power is lodged, whom were the children so likely after they grew up to acknowledge in this capacity as their father, to whose authority they had been used to submit in their early years? And hence those, who were at first only acknowledged as kings over their own households, grew insensibly into monarchs of larger communities, by claiming the same authority over the families which branched out from them, as they had exercised over their own. However, the proper patriarchal government is supposed to have continued

* After a careful examination of a great variety of treatises on the subject of Jewish Antiquities, I was thoroughly convinced of the superiority of the work published by Dr. D. Jennings. This is by far the most unexceptionable. The author has taken the first three books of Godwin's *Moses and Aaron* for his text, which he has pruned, purified, and greatly enriched with copious illustrations and remarks, and added a chapter on the Hebrew Language. "This work," says the laborious and judicious Mr. Horn, "has long held a distinguishing character for its accuracy and learning." Although this work has been frequently reprinted, yet it is exceeding scarce. After mature consideration, and by the advice of judicious friends, I have adopted this work, and shall accompany it with Notes of my own, and quotations from Jewish authors.

among the people of God until the time of the Israelites dwelling in Egypt, for then we have the first intimation of a different form of government among them.

Our author hath perhaps assigned greater authority to the patriarchs than they reasonably could or did claim or exercise; at least, the instances he produces to prove they were ordinarily invested with such a despotic power, "*in civilibus et sacris*," as he ascribes to them, are not sufficiently convincing.

That there was some civil government in the first ages, is supposed to appear from the history of Cain, who was not only banished, but was apprehensive he should be punished with death for the murder of his brother Abel. "And Cain said unto the Lord, my punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond on the earth; and it shall come to pass, that every one that findeth me shall slay me." Gen. 4: 13, 14. Where *adamah*, which we render, the earth, may signify his native country, *viz.* that part of the world where Adam dwelt, where himself was born, and where his nearest kindred and acquaintance lived; this word, as well as *erets*, being frequently applied to a particular country, as to the land of Canaan; Gen. 28: 11; to the land of Egypt; Exod. 8: 17; and to several others.*

By "the face of God from which he was hid," or banished, is properly meant what the Jews called Shechinah, a shining light or glory, in which God was wont to manifest his presence, and to present himself as a visible object of worship, and from which he gave oracles, as he did afterward in the Jewish tabernacle over the mercy-seat; though St. Chrysostom understands his being "hid from the face of God," of the Divine Being's withdrawing his gracious presence from him, and putting him from under his protection.

Many have thought, that upon his being thus banished from the Divine presence he turned idolater, and set up the worship of the sun, as the best resemblance of the Shechinah, or visible divine glory; and thus they account for the early introduction of that most general and most ancient kind of idolatry.

The reason why this lighter punishment of banishment was inflicted on him, instead of that severer one of death, which his crime had merited, is supposed to be either, first, that he might continue a living example of Divine vengeance, in order to deter others from the like crime; whereas, had he been put to death, the criminal and his punishment might soon have been forgotten: or, secondly, as Grotius conceives, because there being yet but few inhabitants in the world, it

* Vid. Stockii Clav. in verb.

was fit he should be suffered to live for the propagation of the species; or at least an example of severity was less requisite, as there were not many who were likely to be exposed to such outrages.*

However, it appears that Cain, being sensible of his deserts, was afraid the punishment of death would be inflicted on him: for he adds, "I shall be a fugitive and a vagabond on the earth; and it shall come to pass, that every one that findeth me shall slay me:" that is, either as a common enemy, or at least as one banished and outlawed, and not under the protection of the government.

It follows, Gen. 4 : 15, "And the Lord said unto him, therefore whoever slayeth Cain, vengeance shall be taken on him seven-fold;" that is, as some understand it, to the seventh generation; or it may rather be a definite number for an indefinite;† and so the meaning is, he shall endure many punishments, or shall be severely punished.

"And the Lord set a mark upon Cain, lest any finding him should slay him," Many are the conjectures both of Jews and Christians (some of them ridiculous enough) concerning this mark. Some will have it, God stigmatized him with a brand in his forehead, to denote his being accursed; others, that he had a wild aspect, and bloody eyes, which rolled in a horrid manner. The fathers, in general, suppose that he had a continual trembling of the body, so that he could hardly get his food to his mouth. This opinion is favored by the Septuagint, which renders "a fugitive and a vagabond," *Stenôn kai tremôn*, lamenting and trembling. Others tell us, that wherever he went the earth shook under him. And another notion (as well founded as any of the former) is, that he had a horn growing out of his forehead to warn people to avoid him. Le Clerc imagines that God ordered him to wear some distinguishing garment, perhaps of some glaring color, as a mark or sign upon him for his preservation; like the blood upon the door-posts of the Israelites' houses, Exod. 12 : 13; or the scarlet line in Rahab's window, Josh. 2 : 18; for had he been clothed only with the skins of wild beasts, as in those days men generally were, after the fashion of their first parents, Gen. 3 : 21, he would have been very liable, whenever he had wandered in the woods and thickets, to have been shot at by some hunter, and perhaps killed through mistake. A similar instance you have in the fable of Cephalus and Prociſ.

However, Dr. Shuckford's opinion is the most probable, who renders the words *Wy-yasen Jehovah le-cain oth*, "God gave to Cain a sign" or token, probably by some apparent miracle, that he would providen-

* De jure belli et pacis, lib. 1, cap. 2, sect. 5.

† Instances of this you have in Psal. 12 : 6; 119 : 164; and Prov. 24 : 16, and many other places.

tially protect him, so that none that met him should kill him.* In this sense the word *oth* is used when the rainbow is called the *oth*, that is, the sign or token of the covenant which God made with Noah ; whereby he assured him that he would drown the world no more, Gen. 9 : 12-17 ; and when Gideon desired that the angel would show him a sign, or some miraculous token, that he brought him a commission from God, and that he should be able to destroy the Midianites, Judg. 6 : 17 ; see also Psal. 86 : 17.

Another article in the history of the antediluvian ages, which is supposed to intimate that there was a civil government then subsisting, is the story of Lamech. "Lamech said unto his wives, Adah and Zillah, hear my voice, ye wives of Lamech, hearken unto my speech ; for I have slain a man unto my wounding, and a young man to my hurt. If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold." Gen. 4 : 23, 24. This speech, which is introduced without any connection with the preceding history, has given interpreters not a little trouble. The Jewish rabbies attempt to explain it by the help of a story, perhaps of their own invention, that Lamech, as he was hunting, being informed by a certain youth that a wild beast lay lurking in a secret place, went thither, and unawares killed Cain, who lay hid there, with a dart ; and then, upon finding his mistake, in a fit of rage for what he had done, beat the youth to death ; so that Cain was the man he had slain by wounding him, and the youth, the young man he had killed by hurting, or beating him. But as this story is without any foundation in Scripture, we have no reason to look upon it in any other light than as a mere fable, though St. Jerome says it was received as true by several Christians. Jacobus Capellus, in his *Historia Sacra et Exotica*, fancies that Lamech, being in a vapory humor, was boasting of his courage, and what he would do if there was occasion : " I would, or will kill a man if he wounds me ; and a young man, if he hurts me." But this version offers too much violence to the Hebrew text. Onkelos, who wrote the first Chaldee paraphrase on the Pentateuch, has given us an easier sense, reading the following words with an interrogation : " Have I slain a man to my wounding, and a young man to my hurt ?" and accordingly he paraphrases it thus : " I have not killed a man, that I should bear the sin of it ; nor have I destroyed a young man, that my offspring should be cut off for it." Dr. Shuckford has improved this interpretation, by supposing that Lamech was endeavoring to reason his wives and family out of their fear of having the death of Abel revenged upon them, who were of the posterity of Cain. As if he had said, " What have we done that we should be afraid ? We have not kill-

* Shuckford's Connect. vol. 1, p. 8.

ed a man, nor offered any injury to our brethren of any other family ; and if God would not allow Cain to be killed, who had murdered his brother, but threatened to take seven-fold vengeance on any that should kill him, doubtless they must expect much greater punishment who should presume to kill any of us. Therefore we may surely look upon ourselves as safe under the protection of the law, and of the providence of God."

Having thus considered those parts of sacred history which are produced as evidences of a civil government in the early ages of the world, we now proceed to examine the particular instances alleged of that despotic power of the patriarchs which our author ascribes to them.

The first is of Noah, who pronounced a curse upon Canaan : " Cursed be Canaan ; a servant of servants shall he be unto his brethren." Gen. 9 : 25.

It may reasonably be believed that Noah, being the second father of mankind, had, for a considerable time, the honor and authority of universal monarch, as Adam had before him. Some insist upon it, that Nimrod was the first that drew off a party from their allegiance to Noah, and setting up for a king, proved an oppressive tyrant. Accordingly his being called *gibbor baarets*, which the Septuagint renders *gigas epi tys gys*, Gen. 10 : 8, may refer, not to his stature, but to his power ; for Hesychius makes *gigas* to signify the same as *dunastys*, *iscuros*, *potens*, *robustus*. Nimrod is expressly said to have set up " a kingdom," ver. 10 ; and just before, ver. 9, " to have been a mighty hunter before the Lord." Which the Jerusalem paraphrast interprets of a sinful hunting after the sons of men, to turn them off from the true religion. But it may as well be taken in a more literal sense, for hunting of wild beasts ; inasmuch as the circumstance of his being a mighty hunter is mentioned with great propriety, to introduce the account of his setting up his kingdom ; the exercise of hunting being looked upon in ancient times as the means of acquiring the rudiments of war.* For which reason, the principal heroes of heathen antiquity, as Theseus, Nestor, &c. were, as Xenophon tells us, bred up to hunting. Besides, it may be supposed that by this practice Nimrod drew together a great company of robust young men to attend him in his sport, and by that means increased his power. And by destroying the wild beasts, which, in the comparatively defenceless state of society in those early ages, were no doubt very

* Vid. Xenophon. Cyrop. lib. 1, p. 10, edit. Hutch. ; Philon. lud. de Joseph. ab initio, apud opera, p. 411, edit. Colon. Allobrog. et eundem de vita Mosis, p. 475. See these and other authors cited by Bochart in his Geographia Sacra, lib. 4, cap. 12.

dangerous enemies, he might, perhaps, render himself farther popular, thereby engaging numbers to join with him, and to promote his chief design of subduing men, and making himself master of nations.

But to return to Noah, and to the instance which our author assigns of his patriarchal authority in denouncing a curse upon Canaan.

Unless it could be proved that all the patriarchs were endowed with a prophetic spirit, as it was evident Noah was, when he foretold the fate of his three sons and their posterity, it will by no means follow from the instance before us, that the authority of the patriarchs, generally, reached so far as to pronounce effectual blessings and curses on their children and subjects. In short, in this affair Noah seems to have acted rather as a prophet than as a patriarch: no argument, therefore, can be drawn from his conduct on this occasion to prove the extent of the patriarchal power.

Some difficulties occur in this piece of sacred history, which we cannot pass over without attempting at least to explain them.

1st. It is inquired in what Ham's crime consisted?

The history informs us, that he "saw the nakedness of his father, and told his two brethren without." Gen. 9 : 22. Now, merely seeing might be accidental, unavoidable, and no way criminal. We must, therefore, suppose there was something more in the case than is plainly expressed.

Some Jewish doctors make his crime to be castrating his father Noah, to prevent his having any more sons, lest his share in the division of the world should not be as large as he wished; which conceit some very grave authors have seriously refuted, from these words: "Noah awoke from his wine, and knew what his younger son had done unto him," ver. 24. They argue, that if Ham had performed so painful an operation upon his father, the anguish would undoubtedly have awoke him, and the criminal had been taken in the very fact.

Mr. Vander Hart, professor of the oriental languages in the university of Helmstad, is of opinion that Ham's crime was committing incest with his father's wife. But if we may suppose the narrations of Moses to be thus disguised, there will be hardly any depending upon a single fact he relates. The most probable, therefore, as well as the easiest account, is this, that Ham told his brethren of what he had seen in a scornful manner. It is said, "he told his brethren without;" perhaps in the street, publicly before the people, proclaiming his father's shame with contempt and derision; the very sin to which such exemplary vengeance was afterwards threatened: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Prov. 30 : 17.

2dly. It is inquired why Noah denounced the curse, not on Ham himself, but on his son Canaan. Gen. 9 : 25.

It might very likely be a reason why Canaan is here so particularly mentioned by Moses, that hereby the Israelites might be encouraged to war against the Canaanites, who were the posterity of this Canaan, when they knew that by a curse they were devoted to subjection and slavery, and that on this account they might be assured of victory over them.

But as to the reason of the curse being denounced on Canaan :

1st. Some, by Canaan, understand Canaan's father ; which is a very harsh interpretation.

2dly. The opinion of the Hebrew doctors is, that Canaan first saw Noah in an indecent posture, and made a jest of it to his father Ham. For proof of this they allege the words already quoted, "Noah awoke from his wine, and knew what his younger son had done unto him," ver. 24. By *beno hakatan*, which we render Noah's younger son, (*filius parvus*,) they understand his grandson. But this, also, is too forced an interpretation. For as *gadol*, *magnus*, is elsewhere applied to Japhet, to signify his being the elder, Gen. 10 : 21, so *katan*, *parvus*, is most naturally, in this place, to be understood of the younger son.

3dly. The easiest solution of this difficulty, I conceive, is this, that what is commonly called a curse in this place, is rather a prophecy. So that the words, "cursed be Canaan," Gen. 9 : 25, would better be rendered, "cursed shall Canaan be," that is, the posterity of Canaan, who from him were called Canaanites ; for the blessings which Noah emphatically pronounced upon his two other sons, related to their posterity, as is evident from the following words, "God shall enlarge Japhet, and he shall dwell in the tents of Shem," ver. 27. Now, though the Canaanites suffered for their own sins, Lev. 18 : 24, 25, and Gen. 15 : 16, yet it was a present punishment inflicted upon Ham, to be informed by the spirit of prophecy, that one branch of his posterity would prove so exceeding vile as to fall remarkably under the curse of God, and be made a slave to the posterity of his brethren. Which leads us to inquire,

4thly. What is meant by his being a "servant of servants?" "Cursed be Canaan ; a servant of servants shall he be unto his brethren."

This may easily be determined from the use of the like phrase on other occasions. *Sanctum sanctorum* signified the most holy place in the Jewish tabernacle and temple ; and *canticum canticorum* the most excellent song. In like manner, *servus servorum*, a servant of servants, is the basest and vilest of servants, that is, a slave ; and very remarkably was the prediction fulfilled eight hundred years after, when

the Israelites, who were descended from Shem, took possession of the land of Canaan, subduing thirty kings, killing a vast number of the inhabitants, laying heavy tributes on the remainder, or driving them out of their country, and using the Gibeonites, who saved themselves by a wile, though not properly as slaves, yet as mere drudges for the service of the tabernacle; and when, afterwards, the scattered relics of the Canaanites, at Tyre, at Thebes, and at Carthage, were all conquered and cut off by the Greeks and Romans, who were descended from Japhet.*

The second instance which Godwin produces of the despotic power of the patriarchs, is Abraham's turning Hagar and Ishmael out of his family. Gen. 21 : 9, &c.

When Abraham left his father's house and came into the land of Canaan, being there *sui juris*, and subject to none, he doubtless exercised a patriarchal jurisdiction in his own family; in which he was succeeded by Isaac and Jacob. But as for his turning his concubine and her son out of doors when he had a child by his lawful wife, it is too common a case to be an evidence of any singular authority vested in the patriarchs, and peculiar to those ages.

The third instance is that of Jacob's denouncing a curse upon Simeon and Levi, "Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel." Gen. 49 : 7.

But this might have been more properly alleged as an instance of prophetic inspiration than of patriarchal authority, it being among the predictions which, under a divine *afflatus*, Jacob delivered concerning the posterity of his twelve sons. And very remarkably was this prediction fulfilled. The tribe of Simeon, upon the division of the land of Canaan, had not a separate inheritance assigned them by themselves, but only a portion in the midst of the tribe of Judah. Josh. 19 : 1, 9. And when they were afterwards increased, they acquired possessions where they could, far from the rest of their brethren. 1 Chron. 4 : 39, 42. And if the Jewish tradition be credible, that many of them, wanting a livelihood, engaged in teaching children, and were employed as schoolmasters in all the other tribes of Israel, it was a further accomplishment of Jacob's prophecy. As for the tribe of Levi, it was remarkably scattered among the other tribes; having no tract of land assigned it in the manner they had, but only certain cities (with a little land about them) out of all the other tribes.

* See Philippi Olearii disputat. historico-moral. de Cham. maledict. Lips. 1707; and Apud Thesau. nov. theologico-philolog. tom. 1, p. 168, Lugd. Bat. et Amstel. 1732.

See Josh. 21, *passim*. Howbeit, as this tribe manifested an extraordinary zeal against idolatry in the affair of the golden calf, Exod. 32: 26-28, the curse was taken off, or rather turned into a blessing, ver. 29; for it was consecrated of God to "teach Jacob his judgments, and Israel his laws," Deut. 33: 9, 10; and the Levites had the tenth of all the increase of the land assigned them throughout all the country.

The fourth instance of patriarchal authority which is alledged, is of Judah, who, when he was informed that Tamar, his daughter-in-law, had played the harlot, and was with child by whoredom, said, "Bring her forth and let her be burnt." Gen. 38: 24. From whence it is inferred that Judah, as a patriarch, was invested with supreme authority in his own house, and even with power of life and death. But to this it is objected.

1st, It is not probable that Judah should be invested with such authority while his father Jacob was still living: much less,

2ndly, That he should have such a despotic power over Tamar, who was not one of his family: for, after the death of Onan, she had returned to dwell in her own father's house, ver. 11. Nor,

3dly, If he had possessed such a power, is it likely he would have been guilty of so much injustice and cruelty as to put her to death when she was with child. Perhaps, therefore, Judah might speak only as a prosecutor: "Bring her forth to trial, in order that she may be burnt, after her delivery." For, though the law of Moses, which enacted that adultery should be punished with death, Lev. 20: 10, was not yet given, burning seems to have been the punishment of that crime, which custom had established. We find it practiced by the Philistines, who were not under the law of Moses. When Samson's wife had married another man, "they burnt her with fire," Judg. 15: 6. It is further to be considered, that, though Tamar had lived a widow since the death of Onan, yet she was legally espoused to his younger brother Shelah, and only waited till he was of proper age for the consummation of the marriage, and therefore she was considered as a wife, and consequently as an adulteress.

To be continued.

History of the Origin and Progress of Christian Efforts to promote the Conversion of the Jews with the commencement of the present Century.*

However strange and unaccountable it may appear, yet it is a lamentable fact, that in vain we search church history since the days of the Apostles, to find any efforts made to promote the salvation of Israel. The Propaganda has indeed been professedly employed in behalf of the Jews, but not to convince them that Jesus is the Christ, and to persuade them to be reconciled unto God; but to compel them, by all manner of injustice and cruelty, to profess the christian name, to acknowledge the infallibility and supremacy of the pope, and to worship saints and images; by which means the prejudices of the Jews against Christians and their religion became increased and more firmly riveted, instead of being removed.

In the beginning of the last century Dr. Callenberg established an institution in behalf of the Jews, of which Dr. Knapp, of Halle, in a letter to Count Reuse, speaks thus: "As in the blessed period of the former part of the eighteenth century, the first beginning of sending Protestant missionaries among the heathen was made in Halle, so all preachers of the Gospel among the Jews and Mahommedans first proceeded from hence. The Rev. A. H. Frank sent the first missionaries to India; and one of his pupils, afterwards professor of divinity at this university, Dr. Henry Callenberg, was excited in 1729, about the time of Frank's death, to establish the Jewish or Callenberg institution for the benefit of Jews and Mahommedans. One of the most active and eminent of his coadjutors was Mr. Stephen Schultz, who was many years in the east, and afterwards, when minister of the Gospel at Halle, published an account of his travels in three volumes. The purpose of this institution was exclusively the propagation of the knowledge of vital religion among Jews and Mahommedans; it did not interfere with the reception of converts into the christian churches, but awakened Jews were directed to christian ministers for further instruction; nor could the mode of proceeding be otherwise, owing to the Protestant ecclesiastical establishment in Germany and elsewhere. Therefore the number of those who were converted by means of this institution cannot be ascertained, but it is a certain fact that much good seed was thereby sown, which has produced rich

* Agreeably to the proposed subjects in the order commenced in the preceding number, it would naturally be expected that in this place the subject of "Modern Judaism" would have been commenced, but it has been thought best to defer it until the subject of Jewish Antiquities be completed, as the difference between the former and present state of the Jews will then appear to greater advantage and utility. This alteration will also make more room for the other subjects.

fruit, both in the east and west. During Callenberg's life, reports of his missionaries were published from year to year; he also promoted publications of several of the smaller and greater writings in the Rabbinic and Jewish-German dialect, as also in the Arabic, many of which are much to the purpose; besides which, the printed Arabic and Hebrew translations of several books of the New Testament, as the Gospel according to St. Luke, the Epistles to the Hebrews, Romans, &c. These he partly translated himself, and partly caused the work to be done by learned converts from the Jews under his inspection, and they are much preferable to Hutter's translations.

"When Callenberg died in 1760, the late Stephen Schultz undertook the direction of the institution, which, however, now began to decline, chiefly for want of proper missionaries and of the benevolent support of the public; however, both he and his successor P. Beyes, of Halle, continued the publication of the reports till, in 1792, the institution was suppressed by the Prussian Government, I know not with what justice, and the small remaining revenues were given to the orphan-house and other institutions of Frank, for the support of needy Christian converts; and the orphan-house received the whole collection of books printed by that institution; some of them were then destroyed, but many were preserved."

To give a full account of the proceedings of this institution during its existence of nearly three-score years and ten, might be interesting and useful, but would be too long for the nature of this work—I shall therefore make only some extracts from "Schultz's Travels," a work that fell into my hands 30 years ago, as will appear from the following letter of John Bode, Dalton, July 17, 1806, to Joseph Reynier, Esq. London.

"Dear Sir,—It may perhaps be an intrusion for me to give you this trouble, but I am confident that you will have the goodness to excuse it. Looking the other day at the contents of the Evangelical Magazine for July, a letter of Dr. Doddridge, page 303, and in consequence the hint respecting the Jews, p. 311, attracted my attention. The latter publication I make no doubt is correct, but I never have seen, as far as I can recollect, any one of the nine tracts said to have been published in London in the years 1734–5. Dr. Doddridge's letter was singularly pleasing to me, as it recalled to my mind much of what I had heard of that most "surprising linguist," as Dr. Doddridge calls him, when he was in London, as of the eminent ministers and worthy Christians with whom I have been acquainted, who strove together to render his stay pleasing to him and useful, but who are all now deceased. He was here in the year 1749—I was then ten years old—his name was Stephen Shultz, and the contents of

Dr. Doddridge's letter was fully confirmed by the publications of his travels in Halle, in 3 volumes octavo, in German, in the years 1771, 1773, 1775. These volumes I have by me, and have found them very interesting and instructive. Having heard, if I mistake not, that there is a German Jew, a Mr. Frey, who preaches to the Jews, it occurred to me that you, sir, might be acquainted with that gentleman, that should he not have, or by chance not read these travels, he might be glad to peruse them. If so, they are much at *his service, or for any use that may be made of them*. I wish they had been translated into English, that many might have been induced to read them, for they contain memorable things.

"For twenty years he was a traveling joint missionary to the Jews, in the institution of Professor Callenberg, and after his death Mr. Schultz supplied his place as director of that institution, &c. A striking likeness of him, in the Turkish dress, in which he traveled, and afterwards preached when pastor of the church at St. Ulrich, Halle, is prefixed to the 2d volume of his travels."

"Being confined at home, it only remains for me to subscribe myself, &c.

"N B. The book lies ready to be sent to you on the least intimation."

To be continued.

The editor having, in his journey through most of the States in the Union for the last three years, heard many false reports concerning the American Society for Meliorating the Condition of the Jews, and being every where asked for information respecting the state of the institution, takes this opportunity of laying before the public the proceedings of the Society at their late anniversary meeting, which will doubtless be read with interest and satisfaction.

Anniversary of the American Society for Meliorating the Condition of the Jews.

The Society held its Anniversary at the Consistory-room of the Reformed Dutch Church, corner of Nassau and Ann-streets, in the city of New-York, on Friday, May 13, 1836, at 10 o'clock A. M.

The Rev. W. C. BROWNLEE, D. D., President of the Society, took the chair, and commenced the exercises with prayer.

The minutes of the last Annual Meeting were read by the Recording Secretary, and on motion, approved, and adopted.

The Treasurer presented and read his account for the past year, and the report of the Committee appointed to audit the same was then read, and on motion, approved.

* A fac-simile of this portrait may be expected in a future number.

The Annual Report was read by the Recording Secretary.

On motion of Mr. W. Keily, duly seconded, *Resolved*, That the Report just read be accepted and adopted, and that it be referred to the Board of Directors to be printed at their discretion.

On like motion, *Resolved*, That the thanks of the Society be given to the Board of Directors for the services which they have gratuitously rendered, and for their successful efforts in extricating the affairs of the Society from embarrassment; and for the prudential measures which they have adopted in relation to the future disposition of their property.

On motion, *Resolved*, That the thanks of the Society be given to the Committee on the re-sale of the farm at New-Paltz, and to the Treasurer, for the ability with which they have discharged the duties committed to them.

On motion, *Resolved*, That this Society are convinced of the expediency of the sale of the farm at New-Paltz, and approve of the proceedings of the Board in relation thereto.

On motion of Mr. Rathbone, *Resolved*, That in the proposition of the Board to circulate Tracts among the Jews, by the aid of a distinct fund to be raised for the purpose, this Society are disposed to recognize a plan calculated to do much good among the dispersed descendants of Abraham, and that they recommend it to the notice and patronage of Christians throughout the United States.

On motion, *Resolved*, That the Society do now proceed to an election of Officers and Directors for the ensuing year.

Messrs. E. Burrill and W. Keily were appointed a Committee to retire and prepare a suitable ticket for the consideration of the meeting. The Committee retired, and after a short absence, returned and reported. Their report was read, and on motion, adopted; and the following individuals were declared by the President to be duly elected Officers and Directors of the Institution: viz.

President—Rev. William C. Brownlee, D. D.

Vice-Presidents—Rev. Philip Milledoler, D. D., Rev. Alexander Proudfit, D. D., Rev. Archibald Maclay, Rev. John Knox, D. D., Rev. William W. Phillips, D. D., Rev. Thomas De Witt, D. D., Rev. Joseph M'Elroy, D. D., Rev. Nicholas I. Marselus, Rev. J. S. C. F. Frey, Rev. Spencer H. Cone, Rev. Jacob Brodhead, D. D., Abraham Van Nest, Esq.

Secretary for Foreign and Domestic Correspondence—Rev. Eli Baldwin, D. D.

Treasurer—Ebenezer Burrill, Esq.

Recording Secretary—Alexander Burrill, Esq.

Directors—George Suckley, George Wilson, Esq., Robert Halli-

day, William Keily, John E. Burrill, Samuel Rathbone, John W. Hinton, Oliver Wilcox, Peter Morris, Valentine Vandewater, William Woram, Abraham D. Wilson, M. D., George Zabriski, Andrew Dimock, George Betts, James F. Robinson, Esq., Thomas Wardell, George Palmer, Joseph Varick, Gideon Fisher.

The new Board of Directors was ordered to meet on Monday, 23d instant, at half past 4 o'clock P. M., to organize.

The minutes of the meeting were then read and approved, and the Society adjourned, closing with prayer.

ALEXANDER M. BURRILL,

Recording Secretary.

Report on the Treasurer's Account.

The Committee appointed by the Board of Directors of the American Society for Meliorating the Condition of the Jews, to examine and audit the accounts of their Treasurer for the year ending May 13, 1836, report,

That they have discharged the duty assigned them, and
that they find a balance from the former account of \$794 37

Since which time the Treasurer has received from the
proceeds of the sale of the farm at New-Paltz, and
otherwise, the sum of 4389 50

Total, \$5183 87

That the Treasurer has, during the same period, paid
out by order of the Board, (as per his account rendered, which has been compared with the vouchers submitted therewith to the Committee, and found to be correct) the sum of 4104 87

Leaving a balance now in the Treasury, of 1079 00

To this may be added, amount of funds invested on
bond and mortgage, of the farm at New-Paltz, at 6
per cent. 5000 00

Total amount of funds and property, \$6079 00

The Committee think it proper to add, that the entire expenses attending the second sale of the farm, amounting collectively to \$472 67, were paid by Mr. William Goodrich, the purchaser at the first sale, in his account with the Society. Respectfully submitted,

WILLIAM KEILY,
SAMUEL RATHBONE.

New-York, May 13, 1836.

Report.—The Board of Directors of the American Society for Meliorating the Condition of the Jews, in submitting their 13th Annual Report, avail themselves of the occasion to express their grateful sense of the goodness of an indulgent Providence, which has permitted them, during the year just elapsed, to assemble together from time to time, under circumstances of mercy, and to deliberate upon the welfare of the institution whose affairs and interests they have been chosen to superintend and protect.

The transactions of the Board during the year having been very limited, their report to the Society will be proportionably brief.

In the last Annual Report, it was stated to the Society that the farm at New-Paltz, had been disposed of at auction for \$8000, but that some difficulty was apprehended in carrying the contract into final effect, on account of a misunderstanding with the purchaser. It was in reference to this statement, that, by a resolution passed at the Annual Meeting in 1835, the Board were directed (in case the apprehended difficulty should occur) to offer the property for sale anew, provided such a course should appear to be expedient. The difficulty anticipated having, in fact, occurred, the Board availed themselves of the additional authority conferred upon them, and proceeded, under proper legal advice, to offer the farm at New-Paltz a second time for sale. It was accordingly again sold at auction on the 30th September last, to a gentleman of this city, for \$8400, being an advance of \$400 on the amount bid for it at the former sale, and of \$1900 on the purchase money originally paid for it by the Society. The conditions of the sale were the same as before, viz.—that \$5000 might remain on bond and mortgage at 6 per cent. interest, for 5 or 10 years, at the option of the purchaser; the balance to be paid in cash in two installments. Both the installments have been duly paid, and the balance secured by bond and mortgage, according to the terms of the sale, and both the title and possession of the farm have been delivered to the purchaser.

By this transaction, the Board have been enabled to redeem in full all the obligations of the Society, and are now left with upwards of \$1000 in the treasury. The sum of \$5000 secured as above mentioned, forms a safe and convenient investment of the remainder of the funds, yielding an annual income, out of which the current and contingent expenses of the institution may be easily defrayed, without infringing on the principal moneys.

The sale of the Society's farm, and the consequent final abandonment of the settlement at New-Paltz, may be regarded as the most important occurrence which has taken place in their proceedings for the last five years. And now that the transaction has been finally con-

summed, and become a matter of history, a few remarks in justification of the measure naturally claim a place in the present Report.

The difficulties under which our institution has labored for many years, and the complicated embarrassments which have attended the deliberations and efforts of those who have heretofore been charged with the administration of its affairs, are faithfully recorded in the various reports which successive Boards of Directors have, on occasions like the present, submitted to the Society. These embarrassments seem to have arisen at the moment when the Institution first set itself about the task of reducing its benevolent ideas to actual experiment, by attempting to realize the original design of its formation, in the establishment of a settlement of converted Jewish emigrants within the United States: and they seem to have been rather heightened than diminished by the unparalleled encouragement which its object at first received from the christian public, and the munificent contributions that were daily made to its funds.

The enterprise in which the Society had embarked was confessedly, in its nature, altogether new, and unlike any other before offered to the notice of American Christians. It was, in the fullest sense of the term, an *experiment* in benevolence, which might or might not prove successful; resting wholly upon the future for its development, and upon the result of which no certain reliance could, in anticipation, be placed. The proposed subjects of it belonged to a race proverbially known as a "peculiar people"—the form of the charity itself was new and untried—experience in the construction of plans and regulation of details was entirely wanting; obstacles were therefore to be calculated upon—temporary suspensions to be expected—and even ultimate failure was to be kept in view, as a thing within the range of reasonable probability.

But these prospective difficulties seem to have been overlooked or forgotten in the general outpouring of sympathy which followed the appeal to christian bosoms in behalf of the oppressed and persecuted Hebrew. The universal exclamation was for immediate action and present relief—details were postponed to the future. The outcast Jew was to be invited to these shores—an asylum was here to be provided for him—the means of subsistence and instruction afforded—and the noble distinction was again claimed for America, of being, once more, a refuge and resting-place from the violence of religious persecution. The amounts contributed to the funds of the Society in a short period, attested emphatically the depth and sincerity of the interest manifested in the Jewish cause—much was indeed given—much (perhaps in strictness too much) was required.

A summary of the past transactions of the Institution, with reference to its leading objects, was given in the last Annual Report—the details are matter of record and of easy reference. The Board would merely remark in passing from this subject, that if difficulties were found to perplex and impede the proceedings of the Society during its most flourishing periods, while contributions were daily pouring into its treasury, and the united voices of Christians were animating it forward in its career; these difficulties must be enhanced tenfold, when a course of unsuccessful operations had drained its funds to their lowest ebb, and the alienated affections of those who once so zealously befriended it, forbade all expectation of replenishing its resources.

The final disposal of the New-Paltz farm appears to be fully justified (did no other reason for the measure exist) on the score of simple expediency, and as an ordinary exercise of the legitimate authority of the Board of Directors.

The powers conferred upon the Board to purchase a site for a settlement, were doubtless, and of necessity, of a discretionary character. No precise course of proceeding was marked out for their adoption. An end was simply proposed; the best and fittest means for attaining it were left to their own judgment. They were at full liberty to select such a location as might appear to them to combine the most advantages, and if, after a reasonable trial, the site was found not to answer the end proposed, the same discretionary power would authorize the abandonment of it. In the sound exercise of this discretion they purchased the farm at New-Paltz in 1827, and it is in the exercise of the same discretion that, after a faithful trial of many years, they have now finally relinquished it.

But motives of a more pressing and peremptory kind have impelled the Board to the measure now under review. The urgent necessity of the case was a consideration which left little room for the choice of measures, or delay in carrying them into effect. Encumbered with a debt which they had no means (nor prospect of any means) of discharging—without any resources to supply even the most ordinary expenses incident to the transaction of business—with a large farm on their hands, not only wholly unproductive, but going rapidly to decay, for the want of repairs which it was out of their power to afford—and lying at so remote a distance as not to be subject to their immediate control—these circumstances, coupled with the complete suspension of the Society's operations, and the obvious duty of reducing their remaining property into a compact and available shape, have borne with paramount weight upon the minds of the members of the Board. The settlement, as such, had fallen through beyond resuscitation, as early as 1831, since which time the farm has been regarded in no other

light than as a mere article of property, or form of investment. The sale, it may be added, has been by no means a hasty measure—having been under careful review for the last two years, and providentially deferred long enough not only to save it effectually from the character of a sacrifice, but to enable the Board to reap the advantages of an actual advance in the price of the property.

The Society have thus retraced their steps to the point where they stood, in the year 1827, before the investment of New-Paltz. Would that the Board could add that they occupy, in all respects, the same position as then, in the eye of the christian world, that an indulgent Providence was once more smiling upon their efforts, and that they had regained the place they once held in the affections of their fellow Christians. But though sorely chastened, they would not murmur against the "good hand" that has smitten them. They would recognize it as matter of devout acknowledgment that they have been permitted completely to extricate the Institution from the pecuniary embarrassments which originated in this disastrous interval, and but recently threatened its entire extinction by the absorption of its remaining property. They are now once more erect, in an attitude of readiness for action, wherever the finger of God may point them. And though their resources have been essentially abridged, and the sphere of their capabilities proportionably narrowed—though it is painful to feel that they stand alone, forsaken of those whose countenance and support once animated their labors—they would yet rely with devoted confidence on the gracious assurances of Him who was Abraham's friend, and in the final success of that cause which he has declared he will never forget.

A new sphere of usefulness has been recently indicated to the Board by that zealous and tried friend of the Jewish cause, the Rev. C. F. Frey, who, through good and through evil report, has retained his connection with the Society. At a meeting held in this city on the 4th January, 1836, a suggestion was made by Mr. Frey to the Board, as to the propriety of distributing among the Jews, as a tract, the work lately published by him under the title of "Joseph and Benjamin," and also as to the expediency of procuring the translation of a number of copies into the German language, for distribution among the Jews on the continent of Europe. The suggestion was favorably received by the members present, several of them having been already acquainted with the character of the work in question. The subject was ordered to lie over to a subsequent meeting for further discussion. At a meeting held on the 15th of January, the subject was again introduced, and the following preamble and resolutions adopted, viz.—

The members of this Board having read with great satisfaction the first volume of "Joseph and Benjamin, or a series of letters on the controversy between Jews and Christians, comprising the most important doctrines of the christian religion," are of opinion that it is a work calculated to be exceedingly useful, particularly in illustrating the tenets of the christian religion, in producing a conviction of their truth, and in promoting, by these means, the conversion of that ancient people the Jews to the christian faith; and therefore it is highly desirable and expedient that it be extensively circulated among them.

But as this Board are not clear that the charter of their Institution would allow them to devote any part of their funds to this laudable object; therefore,

Resolved, That a distinct fund be opened for the purpose of purchasing a number of copies of the said work already published, and of the succeeding volume now preparing for the press, in order to their being gratuitously distributed among the Jews in this country and in Europe, and also in order to get these volumes translated into the German language, for the use of the Jews on the continent of Europe.

Resolved, That the Rev. Dr. Brownlee, Rev. A. Maclay, and Rev. C. F. Frey, Messrs. George Wilson, W. Keily and E. Burrill, be a Committee of Correspondence on the subject with proper persons in these States, and also abroad, in order to carry the above resolution into effect.

[Agreeably to the above resolution, a correspondence has been opened, and a number of copies of vol. 1 have been sent both to Europe and to the principal places in this country where Jews reside; the second volume, now completed, will be forwarded as soon as funds are obtained.]

Resolved, That donations be received for the above objects by E. Burrill, Treasurer of the American Society for Meliorating the Condition of the Jews.

Resolved, That these resolutions be published in the following papers, namely, the Christian Intelligencer, New-York Observer, and American Baptist.

It may be added, that probably few works could have been selected better adapted for circulation among the Jews than that of Mr. Frey, written as it has been for the express purpose of exhibiting the claims of Christianity as contrasted with those of Judaism, and accompanied by such arguments and illustrations as its author best understood how to address with effect to the minds and prejudices of his Jewish brethren.

The Board have embarked in this new undertaking by the appointment of a Committee of Correspondence, and some progress has been made towards originating the fund proposed. What reception the enterprise will meet with from the public is as yet uncertain. It may wholly fail; and it may, by the blessing of Providence, be attended with results fully commensurate with the hopes of those who have still at heart the spiritual welfare of the seed of Abraham. The Board would not indeed willingly believe that the cause of this people possesses less intrinsic interest with the christian world than it did sixteen years ago when the Society was formed. On the contrary, as the time draws near for the fulfillment of the "sure word of prophecy," must not this interest proportionably increase, until the final developement of the divine purposes towards the scattered remnant of Israel? But leaving the future to the disposal of the Omniscient Arbiter of events, the Board have felt themselves constrained to embrace the opportunity now afforded them, of resuming in the face of their brethren, so far as their circumstances should permit, an attitude of activity, or at least of readiness for action, in their Master's service. The same great object is yet before them, with all its high and unanswerable elaims—the melioration of the condition of God's covenant people; and though they may have hitherto failed of attaining it in one direction and by one course of measures, there are other directions and other courses yet untried, in which their efforts may be ultimately crowned with success. If they are indeed to rest satisfied with their past experience in the plans of colonization and of missions, the wide untrodden field of tract distribution still lies open before them; and, by God's blessing and the aid of their christian brethren, may yet repay their labors with an abundant harvest. And if by this means they shall eventually succeed in restoring to the christian fold but a few of "the lost sheep of the house of Israel," rich indeed will be their reward; and eminently consoling their reflection, that through much tribulation and evil report, amid discouragements and difficulties which had well nigh driven them to despair, it has not been in vain that they have *persevered unto the end*.

By order, and on behalf of the Board of Directors of the
American Society for Meliorating the Condition of the Jews.

Respectfully submitted,

ALEX. M. BURRILL,

Recording Secretary.

New-York, May 13th, 1836.

CORRESPONDENCE.

As there has not been sufficient time since the publication of the Prospectus of this work to receive much foreign intelligence, I have selected the following interesting correspondence between Joseph Crooll, a teacher of Hebrew at Cambridge, England, the London Society for promoting Christianity amongst the Jews, and myself.

To the London Society.

“ Cambridge, December 26, 1810.

“ A gentleman of this University was so kind as to lend me some of your published numbers, also the answer to David Levi, but in the middle of it I was obliged to return them. If you will be so good as to let me have one copy of each of your publications, and after I shall have read them over I shall return them again ; and about those that I have read, and my opinion about them, I shall state here.”

Having stated his objections to the Society's mode of procedure, by publishing Tracts, &c. he points out his own plan as follows :

“ By the law of God, and according to the nature of man, mankind should love one another ; for in the first case, God is the father of all the souls ; in the second case, we are all the children of one man ; and here you may believe me that I love all living men, for they all are God's creatures ; therefore I thought it proper to propose to you a new plan (if you will accept of it) by which you will be able to bring the matter to a conclusion at once, and then you also will know at once if you will be successful or not : but before I shall come to this point you ought to recollect, that according to your own writing in the Gospels, *the Jews were never converted by Christians, but Jews have been converted by Jews again ; the same now if you will convert the Jews, you must have Jews to convert them, for no Christian is able to answer the questions of a Jew as well as another Jew ;* and I assure you of this, that if you would be willing to spend £100,000 you could not bring all the Jews to hear preaching a sermon ; but by the plan I shall propose to you, you will have all of them, the poor, the rich, the learned, their wives, sons, and daughters. As far as I know at present, you have amongst you one converted Jew, who is a learned man, so I heard—that is Mr. Frey ; if you can depend upon his abilities, then it is your duty to bring him forward to have a public conference, not in a chapel nor in a garret, but in the sight of the thousands of English people, and this conference will bring also the thousands of all sorts of Jews ; here you will not have only the Jews of London, but you will have many Jews from all parts of this kingdom ; Mr. Frey shall appear in the midst of the public, and one Jew against him ; this Jew shall have the liberty of proposing all the ques-

tions that he will think proper, then Mr. Frey shall answer them, and the answer of Mr. Frey may be contradicted by the Jew if he can, and so on.

2. "A council shall be established by the consent of both parties, twenty-four shall be the whole; you shall have the liberty of choosing for yourself twelve members, the Jew shall choose his own members; this council shall have the liberty of choosing only one gentleman more, who shall be called the president of the same council.

3. "This council shall sit in the midst of the public, and before them Mr. Frey shall appear, also the Jew that shall be against him—here the one shall plead for Moses and the other for Christ.

4. "This council shall have the power to close the conference any time when they shall think proper.

5. "This council shall determine which of the two Jews gained the cause.

6. "That the Jews shall have free entrance to the place where the conference shall be held.

7. "That every Christian shall pay for his entrance.

8. "That the two parties shall meet and appoint the day of its beginning.

9. "Each party shall have a clerk to write down every word.

10. "That if you should approve of this plan, I offer myself against Mr. Frey, and here we shall ask one another what we shall think proper, and all in a civil manner: here the great number of English people, and the great number of Jews, all of them shall hear; and if Mr. Frey should be successful, then you may gain more in one day than you could get in fifty years.

"Perhaps you will say, such a conference was done formerly, and at last it came to nothing; to this I answer, of one I have read, it was done in Hungary, but I am sure of this that the whole story is false, which I can prove; secondly, if there should have been two hundred years backward, held such a conference, that was nothing to compare with the present time, for our days are days of miracles which we see with our own eyes; *and my opinion is, that the time is at hand, or very near it, that he who is to be the Universal King will appear, and wo to him who will not be accepted, and blessed shall be every one to whom he shall say, thou art one that belongs to me, and from henceforth thou shalt be one of the blessed.*

"For the rest, I leave it to you for consideration.

"The Jew who wrote this epistle is known to Mr. Fry: I should have directed it to him, but I did not know his direction."

"POSTSCRIPT.—Excuse me, gentlemen, in taking the liberty of troubling you with this long epistle; but you know what Solomon says, in Prov. 15 : 23, 'A word spoken in due season, how good is it!'

"But believe me that my intention was not, in writing, to give you any affront; for I should be very sorry to write a single word at which you should have occasion to take offence, but only done through a motive that both parties may gain by it. The first you will gain in saving the trouble of writing fresh numbers; secondly, you will save the expense of the printing. The Jews will gain, that they will hear no more insulting words. But, why should people wish to go in a long way, when they have a short one? and, in particular, if you intend to do good to the house of Israel, then every man must confess that the plan I have laid before you must be the best. In one place you say that two or three of your members should go a visiting to the private families of the Jews, and to converse with them. This by no means will answer your purpose; for you may go into many families, and you will gain nothing by it, because they are not learned. But why do you wish to go in private? If your cause is an upright one, let it be known to the public at large—to both Christians and Jews, and let the whole be finished at once; either you will gain your object all at once, or you shall abandon the whole. Consider the sight of a great assembly of both parties; and before them two Jews to appear—the one the advocate for Christ, the other for Moses—to dispute a point of the utmost import. There the public may learn more in a few days, than they could learn elsewhere in years; and perhaps may turn out to the contentment of both parties; but if you reject this plan I have laid before you, I shall think that you do not wish to have a proper harvest, but rather choose to go a gleaning in the field of Boaz."

To the Converted Jew.

"SIR,—When I have considered the state of man, I always was of that opinion, that, although we are scattered and despised amongst the nations, yet did I think that still we are the only happy people. You are born a Jew, and one of our nation; I have heard also that you are well learned in all the writings of the Jews; and, after all, you are become a Christian. Now, if you are sure that you went out from the dark into the light, it is a sad thing for us to be left in the dark; but if it is the contrary, I am also sorry that you went out from the light into the dark. But, to search the truth to the very bottom of its foundation is my duty as well as yours, to do the best one for the other, that we all might be in the light; for why should

one glory in the destruction of his fellow-creature? Are we not all the children of one man? The Christians say that they are in the right—the Jews say they are in the right—the Turks do the same—and here we all three know that only one out of the three can be in the right. I have read in the Gospel that Jews have been converted by Jews, but not by Christians; therefore I consider you as the only person who ought to come forward, not in a chapel nor in a house, neither in a garret, but in the face and in the presence of the public at large—that is, Christians and Jews. And here a brother Jew should come and ask of you the questions of all those things that he will think proper; and then you will answer them, and so on; and here Jews and Christians will hear every thing with their own ears, and see both brothers of one nation; and now a sharp contest betwixt them, the one the apostle of Christ, the other for Moses; by this way of proceeding you will have thousands of your brethren the Jews in sight of you, and both Jews and Christians will certainly pay the greatest attention, by which every man of understanding will for sure discover that which is right, and that which is wrong; and this is the only fair and upright way I ever thought of, and must be the best in satisfying all at once both parties. The conclusion of all is this, that your old brethren the Jews are scrupulous and suspicious of your character, in saying that you only turned Christian for the sake of gain; therefore it is your duty to convince them of the contrary, and to clear yourself in the sight of all of them, and in the way here proposed to you, and perhaps you may gain by it beyond your expectation."

* * * * *

"You will be pleased to excuse the inaccuracy of the English in the above epistles, as the person who wrote them had never any regular instruction in the English language.

"W. LEESON, *Fellow of Clare Hall, Cambridge.*

"January 7, 1811."

"SIR,—The letter addressed to the London Society for promoting Christianity amongst the Jews, and which was accompanied by another to Mr. Frey, the converted Jew, countersigned by Mr. Leeson, *Fellow of Clare Hall, Cambridge*, we conclude was written by you, though it be without signature. This circumstance we impute solely to your ignorance of English matters, and not to any other cause, on which account you receive our present reply.

"The letter could not be answered till it had been laid before the Committee of the London Society, that the sense of that committee might be taken, and the propriety of acceding to your proposals might

be considered by those to whom the Society has intrusted its important designs. This has now been done, and we are directed to return you their thanks and to accept your challenge to a public disputation, under certain regulations, which they conceive will meet with your own approbation.

"We can have no objection to the most public way of discussing the subjects in dispute between Jews and Christians; but you may not be aware that the particular mode you propose is liable to many serious objections. It would certainly be an illegal meeting, which, in this country, could not be justified; nor could we answer for all the consequences which so large an assembly as would undoubtedly be brought together might produce. Besides, we have too much regard for Mr. Frey's safety, which, under present circumstances, would be endangered by the lower order of Jews, who would, we fear, consider it a meritorious act to take away his life. Nevertheless, it would be easy to procure a place large enough to contain some thousands of Jews and Christians, who may be selected, not from amongst the populace, but from wise and learned men, who would be more likely to behave themselves in a proper manner, and meet the discussion with calmness and seriousness proportionate to the importance of the subject.

"In respect of your other proposals and regulations we have no great objection to them; but we think it far wiser and more likely to insure a good understanding between the parties, that one of the Committee should give you the meeting at Mr. Leeson's rooms, or such other place as you shall appoint, and in a friendly conversation arrange the particulars of the proposed disputation. If this mode of proceeding should meet your mind, we are willing to send a respectable scholar for this purpose, as soon as ever you shall inform us of your accepting this preliminary step to the final arrangement.

"In the meantime, we would assure you that our heart's desire and prayer to God for Israel is, that they may know him whom to know is eternal life; and we trust you will find us ready at all times to the offices of humanity and kindness, and to meet the inquiries of every honest and virtuous Israelite who dispassionately seeks the truth.

"We beg your acceptance of a copy of the publications of the Society, and are, in the name of the Committee,

"Your obedient humble servants,

"THOMAS FRY, }
"JOSEPH FOX, } *Sec's to the London Society.*

"*Jews' Chapel, Feb. 1, 1811.*"

"SIR,—I have the honor to acknowledge the receipt of a letter, without signature, but which, from the postscript of Mr. Leeson, Fellow of Clare Hall, Cambridge, I conclude to be written by the Jewish Rabbi who resides in Cambridge, and who is, I understand, the teacher of Hebrew in that University. From your reference to Mr. Fry, who had a friendly discourse with you some time since at Cambridge, I am led to the same opinion.

"You seem, Sir, to anticipate that I shall be indisposed to accept your challenge of a public disputation. But such an idea would never have been entertained by you, had you been informed of my unremitting attention to the welfare of my nation for above seven years; during which period I have sought every means in my power, both by private conversation and public preaching, to discuss the important question now at issue between Jews and Christians.

"In one of the pamphlets which accompanies this letter, you will find the following passage—'It is right also to say, that, ignorant as Mr. Frey is, he challenges you, or any other Jew in England, (as he has frequently done before,) to a public disputation; provided only that this disputation be managed upon such principles and under such regulations as will effectually guard against misrepresentation.' The above passage was indeed inserted without my knowledge by a friend, who undertook to defend my cause from foul and wicked calumny; nevertheless, it contains my sentiments upon the subject, and therefore I trust you will give me credit for being willing to meet any fair and honest Israelite in the way now proposed by you. At the same time that I am not backward to acknowledge my own fears lest, through incompetence to so arduous an undertaking, or from any other defect in me, the cause of Messiah should suffer, and the prejudices of my brethren in the flesh be confirmed and strengthened. Nevertheless, in dependance on the God of Abraham, I shall feel it my bounden duty to accept your invitation to a public discussion of our differences, provided certain preliminaries be first agreed on by both parties, and for an account of which I beg to refer you to the answer of the London Society, which accompanies my letter.

"You have stated in your letter, that the Jews suspect me of worldly motives in the profession of Christianity which I have now made for many years. I trust that you will not be of that opinion, when I inform you that the only pecuniary advantage I receive from Christians is a bare maintenance for myself and family. This I obtained, and could still obtain, by my own exertions, and without any connection with the London Society; and the only exchange I have made by my connection with Christians is not that of labor for ease and luxury, but of one kind of labor for another, which I assure you is now far

greater than that which as a Jew I had to undergo; so that the charge of selfishness and a sacrifice of my principles to filthy lucre is not justifiable on any grounds of common sense or charity. Does not our own law assert, 'Thou shalt not muzzle the ox that treadeth out the corn?' Deut. 25: 4. If my whole time and labors are devoted to the service of my brethren the Jews, for whom, my heart's desire and prayer to God is that they may be saved, surely they ought not to complain that Christians assist me with a mere competence, without which the necessary wants of my family would require my exertions elsewhere, and so prevent the advantage which the cause of religion, I humbly hope, has received through me.

"I am, much respected Brother,

"Your sincere and affectionate well-wisher,

"J. S. C. F. FREY.

"*Jews' Chapel, Feb. 1, 1811.*"

To Mr. Leeson, Fellow of Clare Hall, Cambridge.

"SIR,—The letter of the unknown Rabbi we have answered; which received your signature, concluding that though he had not signed his own name, you meant to vouch for its authority. Some delay has occurred from unavoidable circumstances, and which we hope will not be construed by the Rabbi into any real neglect or intended disrespect on our parts. We hope he will approve our answer, and we doubt not of your own good offices to bring this important proposal of his to a proper termination. We are, for the Committee of the London Society,

"Your most obedient servants,

"THOMAS FREY, }
 "JOSEPH FOX, } *Secretaries.*

"*Jews' Chapel, Spitalfields, Feb. 1, 1811.*"

"SIR,—In answer to your letter of February the 1st, I beg leave to state, that I have delivered to the Hebrew teacher residing in this University, the parcel sent to him by the London Society, and he has desired me to say that he is much obliged to you for it. We also considered together the letters which accompanied it; he seems to come into your proposals, but wished me to say that he would first peruse your publications, make some necessary inquiries, and send you, through my hands, his final answer in the course of two or three weeks.

"The reason of his not signing the two epistles which he before sent you, did not arise, as he wished me to inform you, from any ignorance of English manners, but from some other cause which he does not

seem disposed to explain to me, but with which he himself seems perfectly satisfied.

"I shall be happy in embracing every opportunity which circumstances may present to me, of furthering the designs, the important designs of the London Society in this matter. I beg leave to return them my thanks for the present they have done me the honor to confer, and also to assure them that they have my hearty desires for the success of their Institution.

I remain,

"Your humble and most obedient servant,

"WILLIAM LEESON.

"*Clare Hall, Cambridge, Feb. 7th, 1811.*"

"Gentlemen,—I have examined your publications, I have also read both of your letters, but I cannot say I am pleased with them. In the first part of your letter you gave me to understand that the whole task is dangerous to perform; and here I shall quote your own words—'That by the lower order of Jews, who would, we fear, consider it a meritorious act to take away his life.' What need had you to let me know this subject? Did I ask you if you are afraid of a poor set of Jews, that have neither property nor strength? You cannot say I did; therefore I must consider it as a hint not to undertake it; yet the second part of your letter begins thus—'Nevertheless,' &c. Here I observe your former fear is no fear again; and here you leave me to choose the bad, which is to undertake it, or to decline which is best; and in this manner you blended your letter.

"Mr. Frey's letter is wrote just in the same style, and these are his words—'That I am willing to meet any fair and honest meeting.' Next—'At the same time I am not backward to acknowledge my own fear, lest through incompetence to so arduous an undertaking, or from any other defect in me, the cause of Messiah would suffer, and thereby the prejudices of my brethren in the flesh be confirmed and strengthened.' What a jumbling story is this! first, he says he is willing to come forward, and next follows immediately, danger, fear, the cause of the Messiah, and the victory of the Jews. Here I would ask Mr. Frey a question. Did I demand of you a confession? You cannot say I did; and what does he mean by all this? is he really in fear, or does he think to give me a hint of showing me that the whole subject is dangerous and not to undertake it? But I will write no comment on your letters—but let it be known to you, that such jumbling letters as yours I cannot answer, and nobody else. If you are honest and upright men, you ought to write your letters accordingly; by so doing, the subject might be under-

stood ; but as you act the contrary, you give me reason to form a bad opinion concerning your first setting out the work.

“ As for my part, I never thought of fear, because I wished, and now the same, to make the best inquiry concerning the truth—to be convinced, or to convince ; and this ought to be the duty of every honest man, Jew or Christian. And now, Mr. Frey, I demand of you, tell me what is your fear ? And next follows in his letter, ‘ Nevertheless, I put my trust in the God of Abraham.’ You will excuse me, gentlemen, here, to consider the ignorance of the writer ; he should have turned the subject, and said, I am willing to meet any fair and honest meeting, and I put my trust in the Lord, or the God of Abraham ; and by so doing, he might have kept to himself the whole of his jumbling story. I am in no fear that either the cause of Moses could suffer, or the Christians be confirmed and strengthened ; for I say, if I should be convinced that the Christians are in the right, I should not be ashamed to confess it in the midst of the greatest assembly ; and firmly I believe many of my brethren the Jews would follow my example. But I cannot see this in Mr. Frey ; for if it should happen that I would gain the day, here he stays, and this is his fear. And his opinion is not to establish the truth—this is not the upright way to walk in for all those who thirst after the truth—the whole proceeding would be only a trial. And if the two parties should not be able to convince one another, yet still they might meet in peace, and depart in peace again ; at the present time we have nothing to fear, for the Papal tyranny and Romish superstition is no more ; nothing can be more commendable than a fair and candid inquiry after truth. We live in an enlightened age, and every sect of people is laboring to establish the true worship ; and yet, for all that, every one knows that only one set of people can be the true worshippers. Here the Jew claims the right as the first born ; the Christian will say its true, but being turned out at doors. And now they are the chosen instead of the first born. And here lies the question ; but when the searching of the truth is surrounded with fear and danger, then it is far better to be silent, and let every one take his own chance.

“ Perhaps you will say I misconstrued your letters, then be so good and clear up to me both of your letters, and what you mean by giving me notice of things which I must look upon as dangerous, and here I conclude, by remaining to your Society,

“ Your most humble servant,

“ JOSEPH CROOLL,

“ *Teacher of the Hebrew Language in the*

“ *University of Cambridge, King-street.*

“ *February 27, 1811.*”

To be continued.

NARRATIVES OF CONVERTED JEWS.

(Continued from page 48.)

From personal experience, my dear reader, I can now say that there is nothing *easier* than for a natural man to think that God will pardon his sins for some imaginary reason or other; and nothing more *difficult* for a truly awakened sinner than to believe that God can pardon his sins, and yet be a holy, just, and true God. It is not in the nature of any means, although it be our bounden duty to use them diligently, either to *convince* the natural man that he is a guilty, defiled, and helpless sinner, nor to *persuade* the convinced sinner that the Almighty can be a righteous God, and at the same time the justifier of him that believeth in Jesus. *Both* effects it is the office of the Holy Spirit to produce, who maketh the means, graciously appointed by God, and diligently used by man, effectual to the salvation of the soul. "He who convinces the mind of sin, of righteousness, and of judgment," must also "take of the things of Jesus, and show them to the heart of the mourning sinner." John, 14 : 8, 15.

Having described the circumstances which God made to operate in overwhelming my heart with godly sorrow, I proceed to mention the manner in which the Lord Jesus gave rest to my soul.

The reader will recollect the conversation which took place between Mr. Michaelis and myself on the preceding day, and his invitation to me, to be at five o'clock at Mr. Thorman's. At that time I had resolved to go out of curiosity, but now I was like a new-born babe, desiring the sincere milk of the word, that I might grow thereby, 1 Pet. 2 : 2. Never was a day so long as this seemed to be. At length the much wished for hour approached, and I joyfully hastened to meet the Christian Society; but when I reached the house, the thunder and lightnings of Mount Sinai terrified my mind afresh, and my sins filled my face with shame. All my natural boldness was gone, and I could not bear the idea of approaching the dear friends assembled together; like one of old, mine eyes were fixed to the ground, and the language of my heart was, "God be merciful to me a sinner." Luke, 18 : 13. However, to fulfill my promise, I entered in. As soon as Mr. Michaelis saw me, he got up, took me by the hand, and introduced me to Mr. Thorman as a convert from Judaism. Mr. Thorman, who had been for nearly sixty years an experienced, useful, and faithful soldier of Jesus Christ, received me with the greatest affection, sympathy, and compassion; and from that very moment to the day I left that place, I esteemed, revered, and trusted him as a man of God.

Amongst other questions, he asked whether the ministers who had instructed me for three years, prayed with me on their knees. I am sorry to say that my answer, dictated by truth, was in the negative.

The service now began with singing, then followed a short prayer, and after that Mr. Thorman read a sermon on Isa. 53 : 5, "He was wounded," &c. Jesus Christ was the sum and substance of the discourse, from which I received much comfort; then we all kneeled down, and he prayed. More than twenty minutes were spent in prayer for me, thanking God for calling me out of darkness, and more particularly that it would please the Lord to make me useful and faithful.

After the service was concluded, Mr. Thorman invited me to visit him the next day. I now longed to retire to my closet. On my return to my master's house, all were surprised, for it was quite a new thing to see me on a Sunday evening, and seldom on a Monday. I told them I had been at Mr. Thorman's, and wished rather to be by myself than to go to the "house of call." I asked my master if Mr. Thorman had studied. "No," was his reply. "But how is it possible," said I, "that a man could pray so long for me without a book, and without even knowing of my coming to him, and consequently he could not have studied the prayer?" "That is no wonder," said one of the family, "these people pray always." Immediately I went into my closet, fell upon my knees, and cried, "Lord, teach me thus to pray!"

After two hours sweet meditation, I laid myself down, and slept under the shadow of the Most High. Early on Monday morning I arose with an eager desire to read the Bible; on opening the sacred volume, my eye was fixed on 1st Tim. 1 : 15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." Having been used, as a Jewish teacher, to catechise children, I put the same questions to my own soul as I would have done to a child in the school. Who is the person spoken of? was my first inquiry. A. Christ Jesus. Where did he come from? A. From some place that is not in this world—from heaven. Why did he come into the world? A. To save sinners. What kind of sinners? A. Sinners that are in this world, and great sinners too.

Whilst thus musing with myself, I was enabled to conclude and believe, that though I saw myself the chief of sinners, yet Christ was able to save me, for he saved Paul, who called himself the chief of sinners. From that moment I was led to rejoice in the salvation of God my Savior, and felt the love of God shed abroad in my heart, which constrained me to vow an eternal hatred against every sin, and to devote myself to the service of him who lived and died for sinners. Never did I enjoy an hour like that morning. I generally breakfasted on Monday at the house of call, having spent the night there, as I observed before, but now I went to my employment with pleasure, and with renewed strength.

My master and his family were surprised to see me at work on a Monday, and could by no means account for the great and sudden change, not knowing that the Gospel of Christ teaches a man "to be diligent in business and fervent in spirit." In the afternoon two journeymen came to know why I had not been at the house of call on the preceding day. Being told that I had been with Mr. Thorman, and that I was now hard at work, singing psalms and making melody in my heart, they were astonished at my conduct, and endeavored to persuade me to go with them to our former scene of dissipation. I received them affectionately, and assured them of the unspeakable happiness I now felt in my soul, and that I had promised to go again in the evening to Mr. Thorman's. Finding that they could not prevail on me by kindness, they began to ridicule the society of Christians with whom I had just formed an acquaintance, expressed their sorrow for the unhappy change, which, as they thought, I had experienced, and left me in the hope that God would deliver me from the dangerous sect of "praying brethren." O Lord, evermore grant me the spirit of grace and supplication, that I may pray without ceasing.

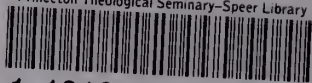
In the evening I called upon my dear friend Thorman; after some conversation he took me into his closet, where we kneeled down together; he began to read the first chapter in the Gospel by St. John, and changed it, verse by verse, into a prayer, introducing at the same time parallel passages from the Old Testament, to illustrate and confirm the truth which he had read from the Gospel, and earnestly begging for the influences of the Holy Spirit to bless it to our souls. This inestimable privilege I enjoyed almost every day, especially on the Sabbath, as long as I continued at Prentzlow. Mr. Thorman would also frequently read the periodical publications of the Basil Society, and other letters relative to the diffusion of the Gospel among Christians, and especially the exertions of Christians in England to send the word of salvation to the heathen. Very often he would break forth with a deep sigh, and exclaim, "O that I was again a young man like yourself, I would immediately go as a missionary." I do not recollect that he ever spoke to me directly about offering myself as a missionary, nor did I then feel the least inclination to go, even if I had been asked. However, his labor of love and prayer of faith have not been in vain, as it will be seen in the next chapter.

To be continued.

Whereas the price of materials, mechanical labor, &c. &c. have greatly increased since the price of this work was first fixed upon, the Editor feels himself compelled to advance the price to two dollars, instead of one dollar and fifty cents, to all who have not subscribed before the 1st inst.; and the price of the 2d volume will be two dollars to all, without exception.

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